

M 960 ^{Group} II
Monday, April 4, 1966

Q. I wish to report on my task which was to smile and be awake. And I had lots of opportunities to try and be awake when I smile particularly with people in every day life. I think I approached being awake. I found on Sunday for instance, when I somehow forgot myself, inside I was smiling all the time. And so that today when I do it, it is more real.

N. It helps? Does it help?

Q. Yes, but as I said the experience Sunday helped it more I think.

N. Are you less critical?

Q. Yes. It comes up once in awhile but ah today less critical. I found. Situations arose when ordinarily I would have been

N. Now were you awake?

Q. Close to being awake.

N. It could be more?

Q. It could be more.

N. How do you know it can be more?

Q. Well because of certain states I've experienced ()

N. Before?

Q. Before yes

N. You know what it is to be more awake?

Q. I know what it is to be more awake yes.

N. Now if you discover that it has not been that much could you then make an effort to make it more?

Q. Yes but how, just by thinking and desiring to be

N. By making an effort.

Q. By making an effort.

N. Not by thinking.

Q. By effort.

N. The effort is to try to be awake. It has to be an effort, it has to take place in oneself without any particular thought although a thought leads to it. A realization of one's existence. It is not a thought, but it's a recognition that one exists. And with that one becomes observant of that what exists and also that you then see it for whatever it is without the like or dislike.

Q. You mean I exist without without

N. You could simply say I am

Q. I am I am yes

N. I am what I am. And then accept it. That intensifies then the previous effort has not been strong enough.

Q. Should I continue then

N. Yes I would since it is helpful
silence

N. What are you all thinking about?

Q. I was hospitalized and really couldn't move around very much. I found it was difficult to work. The body was inert, none of that dynamic quality to it. Sure I could move my arm or fingers but this was not the same thing as say being able to walk. which is when I have my best moments. So I began doing something else which is not work but I think it took me perhaps to the realization of my existence. I did have many moments in which I realized that I did exist and that I was right there. I was not observing my body in this sense I'd have to call it it seemed to be something of an intellectual realization yet it was at times it got rather strong. I think it was that a thought did lead to this realization. I really want to ask if in fact this is leading to same place even tho it's not strictly speaking work.

N. Well it all depends of how you define work. Work is defined, of course, by the results one obtains. I call it an effort to work when I reach a state of an awareness. Now the thought will start it

or a feeling will start it, and it always starts in ordinary life, at least at the beginning until it is so one with one that one is awake and that it there constantly not only as a reminder but actually as an experience that one has when one remains awake for any length of time. But we loose it so often so most of the time we are unconscious. Then a thought comes or the feeling comes or the wish of some kind of let me make an effort to wake up. That already belongs to work, because I wouldn't have that kind of a thought unless I knew something about it. So I can say that's the beginning of it, but it is not as yet the result would be a state that I experience of my existence which ever way it would be and I ^{can} accept it. When do I start working on lifting a stone. . You see the whole process. You stand in front of it, you are already concerned with the stone. You have in mind that you want to lift it. You bend over; you put your hands on it, and you try to lift it, and, maybe, you lift it. Now where does work start? You see if you want to quibble about it, it starts already when you go towards the stone because you have in mind something. So all this preparation that may take place before the actual lifting of the stone belongs to work, otherwise I wouldn't be engaged in it. Now if you consider work as a result of being awake, and I would consider that only work, after all work is a work for consciousness, a work is an effort, an effort has to lead somewhere to a certain state which I then experience, if that is a state of consciousness which I am after. Then any amount of time spent, energy spent, thought, feeling, whatever it is, toward reaching that kind of objective for me then belongs to work. And I really don't draw the line because maybe in the attempt that I walk over to the stone, I may be already awake. I may be very much aware of myself going over into this kind of an effort of lifting the stone. And I don't limit it that way. Now the question is if when I am awake, can I maintain it. Now when I'm in bed and I come to the realization that there is this body lying in the bed, I could be quite awake to that. But to continue with that state of awareness into a continued awakening, that is a different matter, because then I have to give my being something

to do as it were. And by being I now mean the recognition of my existence in an impartial manner. Now if the body is not moving I come to a statement that I'm awake and that this body exists and I register that and I can even, if I wish, describe it without losing my awareness, but there is very little even to describe then only the fact that it exists and since it is not moving at all, there is, you might say, practically no object at the other end of the telescope. That is why it's difficult to maintain. Now such a thing can be maintained within oneself. It is not necessary to have it has an objective faculty ⁱⁿ one's mind, seeing then and being engaged in the observation process, but I can be as a result of being awake or an awareness which leads to awakening a very definite recognition in oneself that one is there and that recognition of oneself as one is can be registered in one's being without having the necessity of doing anything with it.

Q. There's no separation?

N. No, it is simply then that is something that is there and something that I know that is there. Now I know it is difficult to define, but nevertheless, I'm quite aware that something is aware in me. You see the difference is this, whenever there is any energy in the form of kinetics, it can change over into an energy of place. That is that what is actual can return to a potentiality. But a potentiality is there just the same as a fact that I have to acknowledge () the energy is in one form or another. And therefore becoming aware of oneself regardless of whatever the movements may be of the body can be settled in oneself and described as a state that potentially I am awake able to remain and become conscious if I wish. You see this (Difference?) takes place. It also takes place in a very short time, because for me in the beginning when it is not sufficiently alive it has to be capitalized, and the keeping alive is by means of effort. But when there are not efforts, to keep it alive, I would almost say it dies again, even if for one moment it lifts up its head and it is alive then it lies down again because it is not being feed. In all these processes of life there has to be a certain point at which it can stand on its own feet. And

when objective conscience and consciousness is not sufficiently grown, it will die in an atmosphere of unconsciousness. But if it can reach, in its own development, the particular fact in that active, it will remain permanent. You see what I mean?

Q. I'm trying to. Quite honestly a problem is I've never been awake.

N. () quite possible that I talk a little theoretically about it.

Q. I want to talk very ^{practical} practically.

N. But I think it is quite easily understood that that kind of a thing can happen even if one doesn't know it by experience that it does happen.

Q. What I mean is I'm still stuck at the point of not being able to go over from awareness into what I would consider to be genuine awakeness. It's really very disturbing to come to meeting after meeting and people say I was awake to this, I was awake to that and it seems like it's such a sloppiness in the use of this word being awake. This is why like driving a car some people asked me have you ever been awake, and I just don't know what you mean anymore. I really mean that. It seems almost that whenever one wishes whenever you're working on yourself whenever there is some sort of observation going on this is being equated with being awake. And I've never really been awake

N. I don't know really if that certainly I would call it work, but the state of awakening is dependent on the three factors, that is observation with the impartiality and the simultaneity. Now if one says that state of awakening from awareness as a continuation does not really exist or rather I have not experienced it, I can agree with that because I think there are very few moments even of awareness in which the three faculties are fulfilled, but you cannot continue to say I don't know what it is. Because there must be at a certain moment when I wish to wake up a certain realization of your existence and that there is a certain possibility of being more or less impartial the acceptance of oneself. But the question then what do I define as awareness or awakening and the state of awakening, how long does it have to continue before it is awakening how deep does it have to be

before it answers to the definition of being awake. And then you run ^{again} into the same problem on the way to awakening. I observe, I add if I can impartiality, and I add, if I can, simultaneity. When the three are fulfilled I would be one hundred per-cent, but when it's only five per-cent am I already partially awake? Of course the answer is yes. So when you say you don't know what it is, I don't believe you. I think you have certain experiences that you for sure you have been much more awake than before.

Q. () it is poured on a continuum it is more awake it is not full-scale, full-blown awakeness.

N. That's right, that's right and that would be a long time. What is twilight? Is it light? Is it dark? You cannot say it is dark at the same time you know it isn't light either. It's a transitory stage and it has to come gradually in order to be full grown. But whenever I am on the road towards it, I have already a little bit of a taste of what it might become. Now what other people say about them being awake and driving the car and so forth, I would leave simply for whatever statements they want to make. I wouldn't pay attention to it. I would simply say do I know what may be meant by it, and then in reality try to investigate for yourself or try to apply or try to find out what may be the meaning for yourself. You certainly have reached certain conclusions in which I call it a twilight state has been experienced.

Q. Yes I know that there are definitely times in which there is a different form of consciousness that does exist in my ordinary consciousness. This I know.

N. And that is all I would say. The statement would be quite correct that I know approximately what is meant by being awake. I say approximately. If I'm encouraged in reading about someone that I like and so forth and I go and get a book, there is in me already a certain taste that that that I want to read is interesting. Now it certainly doesn't mean that I know not even that I am going to read, but something is aroused in me. This is not mental, it is quite definitely an emotional state. You might say the state of expectancy, the state of hope, of wishing, or even the reverse of a state of searching when I actually realize ^{when I realize} that that what I have is not sufficient is already leading towards the possibility of another state. See what I'm talking

about exactly the same problem but in reverse the change between potential and kinetic energy. When does it start? Where is potentiality, can I recognise it as existing? That all the force that there is contained without movement. And all it needs is a little triggering off and off it goes. Is potentiality really such a non-existent compared to the existence of kinetic energy? Of course it isn't. It is all there, as potential. And the realisation of potential without having to give it a form so that it can produce an energy of movement is already within one. You see it is not necessary for me to have that kind of movement that I can recognise with my eyes. It's not necessary I have movement in (). The recognition of oneself being in whatever one is independent of state could be just as much an experience. The result created by all this is that one is lifted up with it. What is infinite? Is that some within one's point of everything existing. It all depends on what I want for emphasis, and if I do make an emphasis of one or the other I make a distinction between them. Then I lose the definition of this which I may then call omnipresent. If infinity exists without any dimension, that I must think in terms of time and not even the thinking is enough but awareness is probably the better word of becoming aware of the existence of infinity. And again the difficulty there is when I say existence. Perhaps I am better off saying it is or being. You see now what I mean? The difference is always in the talk, and that is that keeps one away from the experience of being.

Q. That doesn't make sense.

N. The thought is (Cough) . the thought is feeling of measureless.

Q. You mean thinking about working?

N. Yes, any kind of unconscious activity, any kind of unconscious faculty, anything that belongs to man as we know him is an energy to whatever he may be potential for the man becoming actually a conscious being.

Q. I think the thing I have trouble with right now is that I have seen no immediate return on my investment so to speak. Now it may very well be that this will fade off. At the same time being very practical about it there really is nothing I can do about it.

N. I do not know how much you have invested.

Q. I know I've been increasing the investment and I still don't see any returns. I'm wondering at what point there will be.

N. The point of no return. No, Tom, investment is () term for yourself. Now investment may be in very watered stock.

Q. That is the work effort may not be pure?

N. () there won't be any problem. So to what extent I keep on thinking to that extent I exclude experiences of awareness. If we just could accept the fact for whatever it is without thought, I would have an awareness. And that happens to be the Golden Key. If that isn't in the investment, the investment becomes remains unconscious. So whatever results you look for of a conscious nature, if there's nothing put in of a conscious something, unconsciousness will never become conscious. Otherwise there wouldn't be any meaning in step by (). If there's evolution sliding up towards, quite all right. But it isn't right. That the little things of the () around the nucleus of an atom. They are quite definitely separated by means of quantum, and unless that is realized you'll never go from one ring to the other. What is meant by quantum is the amount of energy in a conversion between a thought and awareness. But it has to be converted.

Q. What is your practical advice about how to make this whole thing less theoretical?

N. By making it very practical.

Q. O.K. I'm not going to press you, you go off last week about flying saucers. I really have in the last eight weeks since I've been laid up

and so forth I really have explored quite a few ways of going about this in a much more practical way in terms of organizing my day, all little tricks I've been trying them. And they've brought some good moments. I realize that very likely I'm being impatient.

N. What do you call a good moment?

Q. I can only say a very strong realization that I exist.

N. Is that valuable?

Q. Well it's different.

N. Is it a return on your threshold? Two kinds of one person. The question is, is it different, and what kind of difference in taste is it? Now when you said a little while ago that you were lying in bed and you wanted to walk, there is something in you that says you prefer to walk in order to have more chance of being awake. So that is true you also know the difference. And you must have experienced something when you were walking that you did not experience when you were in bed. If you want to make it practical you make the subject walk a little bit. And one hundred more of that body walking with something in you that becomes observed. So it's not a question of impatience I think, it's a question of essential difference. And I make that attempt that I have to put aside all my thoughts and I have to make them go it more for something that is as immediate as an experience to take place or what may have a little time of difficulty. Then I'm quite sure practically speaking that it can be done very easily if I set out to do it. And if I stand now and walk from one side of the room to the other and I make up my mind it is time I must be awake as much as I can to the fact that I walk, I think that by the time I get to the end of the room I would have had some kind of an experience, some good and some not so good. I also know what has interfered.

Q. The only way I can get any sort of little progress at all about my activities of the last year and a half is that a little more than a year ago when I tried to do the exercise of looking at the little hand of my watch, and just think I am Ten Records and I exist here in this moment, I couldn't, without having other thoughts come in, I couldn't do it for more than a few seconds. Now I can do it for a minute, a little more than a minute perhaps. It's small things like this I sort of keep like building up to. It's just something, just a little bit of progress or called.

H. Is it progress or is it only so-called?

Q. Well, it's an ability to do something I couldn't do a year ago. I don't know if it's good or bad or if it will make me a better man.

H. Why don't you do more of it?

Q. That particular exercise or things like (name)

H. Well, whatever it is that leads you to a realization of a little more consciousness. If you know a little bit of the way, or the road, or there is some kind of a guide post that you know if only you could go there in that direction that there would be a possibility of reaching a higher kind of state or level of consciousness. Then the question is why don't you do it?

Q. That's what I'm asking for more practical kind.

H. That is your question.

Q. Why don't I divide it more?

H. Why don't you do it because () very simple. You don't need my advice on that. The fact you have a body you can feel yourself time and time again that you have one. You can say I am, you can walk, you can stand still, you can come to yourself, you can be realization of your existence. And that you know already by a little bit of experience that it is a different kind of experience, then the question is why don't you do more. If I really want to do it. If I don't do it I ought to find out why. Why don't I have that wish? You see that is your problem, it's nobody else's. And no one can help you to

become more practical about it, because it's your own destiny, and it's a question you have to answer for yourself. Not go around it and wait some other kind of advice of how to overcome that, this running your own. I either have a wish, or I don't. And I have the wish strong enough, I have it very strong. But if I only have it once or twice, I don't have much of a wish. Then I could become paradoxical. And ask why is it that I don't have more of a wish? Then I say I wish it. I wish to have a wish and I still don't have it. The strong is that wish and on what is it based? And what is the reason that I don't have the wish? What are the particular obstacles in my way of having being which prevent me from fulfilling or even following up a wish that I might have. For see, then, it becomes () problem after that, and it's another question that you have to solve.

Q. All right, I'd like to try to look at the last night scene this way, that is to say that I was away from groups and so forth I wanted to have some sort of feeling of what it would be like to be on my own. It is true that on occasion I'd call you up on the telephone so that I did fall back on this resource a little bit from time to time. I'd ask you for tapes, things like that. This is the thing that has concerned me, that is the way that you are no longer with me, I am still very much concerned as to how much I can do myself and carry on. I almost wonder at times if I wouldn't be better off to drop out of groups for six months, a year and see how much I can do on my own without this dependency.

A. Well, I would almost say stop asking you?

Q. I always keep thinking I might miss something.

A. I know.

Q. The meeting night I know you'll have but all the time you know

A. Yes exactly that meeting. As a matter of fact I will be looking to see that you are there. But you see how much this is up to you?

Q. Yes, that's disturbing.

A. Is it?

Q. Yes, ah

H. No, that's exactly right as it should be.

Q. Yes, I know. It's also uncomfortable.

H. In, however, but the question is you want it a little smaller. And that is your problem. I mean if you want to study your own psychology including your intelligence, by trying to get something for nothing, by asking a question and having an answer. In a sense going it through yourself and try to digest whatever you can, and not depending on the. It's a different attitude that one should have. If I say I want to work, well then I must be willing to work. But it will not come by just associating with it. I'm not saying you do that. I think it is quite different. I think you honestly try, but you don't try enough in the right direction and you get stuck all the time hoping that it will be in some time or that it maybe in some hospitalization, or maybe in a flying saucer, and so forth. It is definitely in you as a psychological being and that can lead to some to grips with in order to find out what is it that I am not satisfied for that what is within me and what kind of conditioning have I got, and what is needed for me a rationalization process, why I find an excuse that I cannot work or that even I want to follow the line of least resistance. What is it in me that I'm not willing to pay for certain things that I want to get. I think fundamentally it comes down to that. You see a stone is not lifted by sitting at your desk. It's only done by the experience of the actuality of lifting the stone. Now if I tell you walk up and down the road, you do for maybe a week, but you won't do it for a year. And maybe in your case, it maybe necessary to do it for a year. That's not easy to have to realize that one has to do certain things for a certain length of time, then it comes to a point that you are ready to give it up. And many times the interesting part is when I start to think about the possibility of work, and I

now in a position perhaps I should give it up, also that I would start questioning, that is it is no more that starts that kind of a question? Almost I would say in ordinary social conditions, it ought to be withdrawn. Because really if I say I want to stay, I ought to give up a time if it is one year and it is not enough, maybe a second year, maybe three years, four years I don't know. If I stay in London I don't give up after one year, I know it's going to take more than a year. But if I want to study or become engaged in the possibilities of development, and I say it will take the rest of my life, then I should give up that to be at least comparable to that because I have to have some kind of a commitment now that is not like up in the air, but that I have to be involved in the possible development of something else. I don't say I have to make what I have lived through, but I certainly have to have a different kind of viewpoint of all the different possibilities I have got in my environment. Now that kind of a position would have to be that we have to have some lessons and make those decisions.

Q. I'm not looking for that.

A. In I know, there is something that you are not saying that I become a little hesitant. I don't know yet and I don't know it because I think every person goes to that point.

Q. What I am concerned about, Mr. Huxley, is that during that year and the last six months which were fairly intense was in terms of being involved with this group all the way, in terms of the physical commitment of time and so forth it was considerable, that is to say during that year meetings a week, readings in Hobbes, Aristotle, and so on, and so on. I was very busy about such matters and I don't say honestly, looking back for now question of whether that should be going on, whether or not being in such a structure is sort of a trap, a way of sort of pulling off from the rest of the, or having up from the rest of the world, of staying outside of staying out of life, of really becoming very wound up, and very intense.

this sort of thing does worry me. I feel that there must be a hell of a lot going on in New York city. You know I've been in New York city for a year and a half and I think of all the museums that I haven't gone to. Will it make me more conscious to go to a museum. I don't know. I could go to libraries. I haven't done that in New York city. New York city has everything.

E. That's the trouble sometimes. Because really within reason if one would live on a not uninhabited island but a small island in activity kind of an island, then maybe there would be more opportunity. It is exactly that I am constantly attracted by a lot of what I think will be conscious activity and perhaps sometimes I say a lot of words. But I maintain this kind of life in an unconscious state simply because I'm not to it. I have to some extent, I have to make a living, I have to associate with people. There are a lot of things that I believe are absolutely necessary, and I hope that at the same time that I can acquire some form of consciousness. For some matters, time spent, of course you might say all of that is to the good and sometimes it's too much. If it is a question of real activity and also try to find out how to reach that and that. I live with it all day long and all night long. If really I'm interested in trying to build up something within myself, I start to get loose of that what is my ordinary life more and more so that perhaps later I can come back to it in a different kind of a state. But what is my devotion? What really is one who I'm interested in so-called, in work, how much the actual time spent in making efforts of which I am quite definitely capable. How much do I want to and how much goes the other way? How much should I go into about the game in India? About the Harpers and their people? The last thirty-three years? and then come back, and then I'll tell you. In the meantime go out in ordinary life, live in the ideas, come back. You see this whole question of how should I spend my life must of course come up. And the question then

can I in this life find someone that I can try to wake up. Thank God there is a possibility of that. Fourth way of trying to apply it in life so that I don't have to drop a variety of things and go become a poet or saint or withdraw like a monk. And at the same time if I'm very much interested in pursuing any kind of an idea which needs me a great deal of energy and time and the rest, but there is a pot of gold at the end of the rainbow, I will live with it. If I want to study music, any kind of scientific, and kind of artistic endeavor, how much time is being spent. But here I am getting grown up to a certain age and I assume I already know. I conclude in all the different things that I have seen a number of things or that I am struggling with ¹¹ because I am a man, so here I am, I get married and so on. What is it? Where is our education for this particular direction and then you might say we have to start from scratch. Because that is where of spiritual development in man when he is sixteen or twenty, twenty-five? Practically nothing if you look at the different people as we know them. And even if they are so called religiously brought up, what is there in their life? Not in degree, and not in an effort going to church or attending to a number of this or that kind, or to do it for their father or mother. But what is there among them perhaps a little searching and the necessity of reading a couple of books of philosophy in order to get by and get some points in order to get a degree. But what is there to build up in a young man or a young woman something that says this is my spiritual life. And under the assumption that which is actually different for each the realization when one faces this intellectual transition difficulty one is up against. If you want now with all the knowledge that has been stored in an unconscious direction to change over or rather to get something possible, then immediately it is crushed to death, and that everything regarding willing to become conscious is immediately vetoed by mother nature, and that everything on earth including the rest of mankind and the way we think and our () civilization, industrial development and all that goes with it, you think

that is in favor? Not in the least. It objects to it. I've said many times even the wish on the part of some people to have a certain kind of development. How many people are ashamed of even using the name God? saying I believe, I have an idea there is a higher being somewhere. Now often, it needn't be an agnostic, but simply a superficial person says oh go to hell, what are talking about. And then one is withdrawn within oneself and what is there then as material that I can use, mostly a few books. But who are there as examples in that that I even would like to look up to? People with a name? You're absolutely bored when you meet them. And the rest as far as publicity is concerned, you can have it. It does not mean there are not men, there are surely a few, and one has met them, and looked up to them, and regretted. And they, sometimes they don't even know how they got there. And if they do, they have no time to tell you. It is solely a question within oneself to find out ~~whether~~ what is there really of that kind, and then I almost would say in ^{the} presence of eternity, I don't talk about about time. I talk about being busy. You see whenever I say I want to work for results, I already put a certain mark that I wish for a result that I define in an unconscious state talking about something that I don't know anything about, I think it's quite wrong, but what is right is I know I make an effort. This is the one definite determination for myself that I know that I am busy or engaged in something and that in itself making the effort going up to the stars and trying to lift it even if I cannot lift it because it is too heavy, I know I've made an effort. That's quite a different thing. When I became convinced that I spend my time like Jesus did when he was twelve years old, and spent it in the temple and not even his father and mother knew where he was and they didn't know that he had to spend it there. That was his life, a spiritual kind of life. You can call it ^eeternal, you can call it any name you like, emotional life, maybe a life following the Holy Ghost, whatever maybe the definition, but surely not a life of the physical body. Now when the emphasis is on that, and it is my desire that it ought to be developed, then I don't want

to go in the direction of augmenting more and more the abilities of my physical existence, and that I even wish to exclude all the different impressions that I now get by means of my eyes and hearing and breathing and all the different things that I have to listen to because he and he is talking about this and that nonsense. If I want to separate the different significant moments that I do spend and I think afterwards were when I wish a certain form of maturity that I know they are quite useless. If I look at my life that way of seeing what is needed now, what isn't and in that respect and what instance do I give in to that which is still a certain form of immaturity. There I don't have the strength to say no when I know I should say it, and where I continue to spend a tremendous amount of useless energy in many directions () and perhaps in ignorance and pain. At the same time if I make up an account at the end of the day how has my day gone, where did it all go hour and hour and hour after hour? You see these kind of reflections I think one can come to when you're in a hospital and when you lie there and you say here I am sick and forced to this, that I cannot do now all the rest of the things, but when I get out of the hospital, I'll make up. You see, I say, it's a question of maturity. When I once make up my mind that I'm not any longer a boy, and when I say I wish to be a man, then I would describe a man in the sense that I almost would say ideal, something to strive for, then when I start to become critical about my behavior, I think there are many, many things that I say that a waste. Now you can't do that's not such either. I still say that's preparation for it, because one starts to consider the most constructive moments or times which then can be used for the purpose of something else. There many. There's a hell of a lot of () one can do without having to be reduced to bread and water. I think there's a wonderful lot of freedom in that. It's all, and that we now spend our time because we happen to do it, and we're really not strong enough to resist it. But I say again, it's a personal question.

Q. Mr. Hyland, could you please give me a task?

A. What kind of mannerisms have you got? If you know yourself a little bit, what kind of mannerisms?

Q. They're subconscious.

A. I don't care if they're subconscious or not, as long as you know them, they become conscious. Have you noticed certain things you say?

Q. Not that much.

A. No? Attitudes toward people, all the time? Do you want to please them?

Q. No, not all the time.

A. Do you care for other people?

Q. At times. I change on the work-days.

A. Well it depends on the person or people.

Q. Yes.

A. Sometimes you like one person to like you, sometimes not another. What would happen if you behaved in such a way. Do you would really like to behave, like you wish without considering others? Do you conform?

Q. Yes.

A. Could you go one day with a dirty shirt?

Q. Yes.

A. And everybody would look at you and say look at that.

Q. I could do that very easily because

A. You think you could do it easily

Q. Very easily.

A. Go without a tie?

Q. Very easily

A. Really?

Q. Yes. I spent two years ()

A. Ya but you're in New York. What you do during the day?

Q. I'm a mail clerk.

H. A what?

Q. A mail clerk.

H. A mail clerk. Well of course you don't have to have a like for that.

Q. No I wear a tie.

H. You do?

Q. Yes.

H. How well can you see without glasses?

Q. Well enough to get along.

H. Well that's good. Take them off.

Q. ()

H. Now you start to assist. Wake up. All right? During the day you can do it for one hour, take your glasses off in the evening. Every time you have difficulty in reading, try to remember. One hour in the afternoon, one hour in the evening. You see as long as you can see enough that you could read () under a light. Under the sun. Don't ask anybody, you decipher it. Do you think the postal service will suffer?

Q. I don't think so.

H. What you do ()

Q. I stand and sort them, mail packages.

H. And you have to use your eyes though?

Q. Yes.

H. And they're not so bad that you couldn't know where to walk without glasses?

Q. Eh. I would have trouble reading signs, street signs.

H. But you could still read?

Q. I'd have to go up very close.

H. Yes, that's alright. It's unusual isn't it?

Q. Yes.

H. And if it's unusual, you can make up. Remember why you do it. By

association. You see these things go by association. You do something different, you ask yourself why, you say oh yes I (). Then you say now I'm reminded and now I really remember myself. All right.

Q. Yes.

H. Not a dangerous task?

Q. No.

H. No, good. All right, let me hear next week.

H. Yes, Lesley.

Q. I had a task this last week. Before we started in the morning I was to read and then fifteen minutes I was to do the sewing exercise. It was a much better week than I've had for a long time. I didn't do the sewing exercise very well because my concentration was very, very short.

H. Do you need concentration for sewing?

Q. I kept thinking about, I would turning my attention to one of my lines and sometimes thought about what I was going to do in the class, or about what I was going to say here that would interest me and I'd have to bring my attention back.

H. In that way you couldn't (sings).

Q. Beg pardon.

H. In that way you couldn't (sings) then you mean to be concentrated on the wish to come.

() that what then applied to your wish to sense and to exclude the different thoughts ~~that~~ interfered.

Q. But I didn't mean concentration in that sense.

H. How did you mean concentration?

Q. I meant making an intense effort at attention to my limbs. That's what I meant by concentration.

H. Well it is the same thing because if you exclude anything that would interfere, you concentrate ~~then~~ on the attention which you want to sense. Do we agree on that?

Q. I'll try to be ()

H. No, let's be clear. I know what you mean, you know what I mean. When I sense, I try to send attention from my head to the part I want to sense. Right?

Q. Yes.

H. That you call that kind of concentration. Now supposing you don't sense, but you wish now to have that what you want to sense receive energy, without (). And this, it becomes open to receive it. You understand the difference?

Q. What, I'm not sure.

H. If you relax, and you relax particularly the part that you want to sense you can make that open to receive whatever there might be as, I call it, an influence. Can you picture yourself totally relaxed, and under the assumption that there are certain forms of energy around you that they could enter into you?

Q. Yes.

H. You can understand that what happens in prayer is when I am willing to receive that then I hope that something of a higher nature can actually tell me what I should do. If I pray for something, then I wish to receive an

answer to certain questions I have. And the more open I am, the more possibility there would be that something of that kind of wisdom could enter into me so that I could become conscious of that wisdom. It's a different thing from telling God to give me. You know it's the same process but in one case I'm on one end and the other, I'm on this end. When I pull and push, it's different from when I want to receive, as if I pull. The difference between pressure and a vacuum is that pressure is on one end and a vacuum is on the other, the result will be the same, that the vacuum will be filled. All right? Ya, you follow that now? For now we apply to sensing. I wish to sense my right arm. I relax myself, as well as my arm, and I wish now something to enter, which perhaps incidentally might come from my head. Try the sensing exercise that way. You understand it? Ya? Think about it. Because in that process of being open, many thoughts will disappear, and they will not interfere in that particular process.

Q. I'll have to relax that.

N. What?

Q. It usually takes me quite a bit of time.

N. It's all right. Sensing might take quite a bit of time, quite some time.

Q. That's one of the problems that came up. The fifteen minute

N. Not long enough?

Q. No.

N. If you do sensing, it is preferable to do it all together, four. But if have difficulties, particularly with relaxation, or sometimes difficulties in collecting, then I can do one part only. And leave the next time for the second part.

Q. Well, I can do two?

N. Yes you can do two at a time and if you are satisfied that that is the best sensing you can do it. I don't like to break the exercise up. But it's only on special occasions that it would be allowed in order to establish for myself a little easier way of reaching this sensing relationship.

Q And one other solution would be that I get a bit earlier.

N. Oh it all depends on the time. Because I assume you have all the time in the world.

Q. This is the other problem.

N. Well, should we make that another problem and solve it?

Q. Waking up earlier in the morning?

N. Is it difficult?

Q. Under the circumstances in which I live now.

N. Ya, you usually go to bed late?

Q. Or there's noise in the apartment ()

N. You have some friends there?

Q. Yes

N. And you disturb them when you get up?

Q. No I don't disturb them when I get up, but I go to sleep earlier.

N. And then they disturb you when they go to bed.

Q. Well just by being awake.

N. They keep you awake.

Q. Yes

N. But you () rest. You may not sleep, but you rest. Your body already starts to rest. You don't always have to have your eyes closed, you know.

Q. Well, in any case I am definitely going to make an effort to get up even earlier.

N. () Where is your alarm, in your head, can you rely on it?

Q. I usually wake up before the radio alarm goes off.

N. It's O.K. () The radio can help you that way, but make it a little earlier. Allow more time if need be. Go to bed a little earlier, or rest a little earlier, or tell your friends not to make so much noise. Tell them you're sick. That will usually produce a little bit of effect. It won't with them,?

Q. The solution is save some money, get a new apartment.

H. Do what?

Q. Get a new apartment.

H. Well, it may be far off. It surely is not going to be next week. Alright now we do this exercise next week.

Q. On the other end of the line there's another problem, I'm always worried about being late to work. And that interferes because while I'm doing the sensing exercise and I'm through and I get up. It's much earlier at that time, as a result, for me to try to wake up, to be aware of what I'm doing. But then I'll begin rushing.

H. How long does it take you to get to your work?

Q. An hour.

H. Do you walk?

Q. No I have to catch a subway and a bus.

H. What time do you have to be there?

Q. Nine o'clock, it varies.

H. Varies. If you get there half past eight, don't do the sensing exercise but do it at the office.

Q. That would be possible.

H. Then you are not in a hurry, because I'm sure you are not in a hurry to go back to work.

Q. ()

H. Oh you have to, alright.

Q. If I get to work half an hour early, then in both cases there that's always empty.

H. Oh alright, so we'll try it that way next week?

Q. Yes

H. Then you'll eliminate at least one of the difficulties, alright, good. Try it any different, number of different ways. Until you find out what is for you right. Your common sense. When I have a desire to get somewhere, I will try all

kind of roads until I finally have it. You see with work, when I start on it, or even when I am engaged in it already for quite some time, I have to use a great deal of common sense to find out when it is the right time so that I should make attempts to either not. And this applies to an exercise as well as to wish and the realization of a wish to wake up. And there's no question about it that there are many times during ordinary life that it is actually should be try to work. So when I say that I want to find out how to do it, I have to find out what in my case is the most conducive time. And for that reason, I have to try it many, many different ways. If it doesn't work one way, I try something else. If I want to try to wake up several times when I walk on the street, alright. If it is better that I do it early in the morning when I get up and out of bed, I'll try that. If it is better for me to do it when I eat and eat. You say if it is better for me to catch myself rushing for the subway. If it is better that I could come to myself in the presence of other people in the (). You see there are probably a hundred different ways by which I must find out what is the best for me that I try to work, and then I work that. And I will have to discard many times that I know I cannot work, that I'm too much of a thing identified, too much engaged, too much attention, too much necessity of having to do the ordinary things in ordinary life as well as I see, that there is absolutely no chance that I can wake up, and I must never attempt it. I say yes I would like to be conscious when I talk with so and so, my friends, I'm going to see how I talk with them, and of course there is no chance whatsoever that one is always happens to think about it. And sometimes and time again people try to do it in the most important moment to try to wake up then, and then they say they have a flash of a moment and it is so beautiful and so forth. It's happened. It is not work anymore. It is just a happening of something that happens to be like an objectivity that comes alive, and then after that attempt that they do make, it's almost a foregone conclusion that they cannot work. This is what I mean as far as an exercise or regular rotation of an exercise, or splitting it, or placing it in a certain time

before or after an activity, all of that I have to try day after day, what is the best for me. How can I find it? Alright? Who is next? Who?

G. Andrew.

H. Yes, Andrew.

G. I'm very strongly in need of a bank, Mr. Ryland. It has to do with organizing my day better. When I'm working, I'm constantly making and making dead-lines. I'm working seven times a day. But I still get the feeling at the end of the day that I've wasted an awful lot of time. Is a matter of fact I know I have because I don't get a lot of things done.

H. Andrew, what are these dead-lines?

G. They have to do with my job. When I have to do this off, then I have to get there at a certain hour the next day, then I have to make a certain number of phone calls before certain people leave the office. This kind never ends. But terrible but just the way it is.

H. Well then you call these dead-lines it's terrible to me.

G. Well that's what they are. Something that has to be done at a certain time.

H. But don't call them dead-lines.

G. I don't know what else to call them.

H. Well, it has to be done in a certain length of time. But if you're two minutes late, it doesn't matter.

G. Very often it does, almost every day there's something that has to be done at five before something else.

H. Is at five, but it's a long time before five.

G. Well this is not the problem.

H. The problem is that you have already taken it as so serious that you call it a dead-line. Take it much lighter. And you are taking something after the other and what cannot be done today, I will tomorrow. And then see what happens.

G. I do that with my own projects, Mr. Ryland, but I can't do that with...

N. () not in your so called professional work, do it with your own projects.

Q. I do. I do push them off and that's another problem.

N. That is very good, you'll feel badly when you push them off, and then feeling badly, you can make up.

Q. Doesn't seem to work that way. I just get more.

N. You haven't tried it.

Q. Pardon me.

N. You haven't tried it yet.

Q. Ah, I don't know if I've tried it or not. Think I have.

N. Well if you don't know, I know.

Q. Alright so that's the thing. Whenever I feel that.

N. Only at the times that are, let's say, your own, completely your own, no dead-lines and there's only a little inconvenience for someone else or maybe for yourself. And then you do the thing as well as you can all the time thinking what I cannot do today, I'll do tomorrow.

Q. I'll be sure all the time.

N. Wouldn't that be marvelous. Really, Andrew?

Q. No, no.

N. If you are, phone me at the end of the day.

Q. I won't phone you, I'll come home tonight.

N. Well I'll have to have a little ^{little} ~~surprise~~ ^{surprise} ~~surprise~~ ^{surprise}.

Q. Mr. Hyland, I think I need some help.

N. Now wait a minute, do we agree on this particular task.

Q. Well, I agree, but I don't think it's something that I can really hold onto.

N. That is good for a task. You always have to have an idea for a task that you cannot do it. It has to be just a little bit ^{more} ~~more~~ ^{more} ~~more~~ than you think you can do. () we haven't tried. Then we eliminate now the professional

period. Now when would you be able to do this, as a task, just theoretically speaking?

Q. Well this is the trouble with the task. It's such a great unknown. For example, tomorrow I don't have to work professionally.

N. It isn't that wonderful, you'll have the whole day to try something.

Q. Well, also work, but not what I normally do.

N. But work that could be postponed to the next day. Would it be terrible if you loafed tomorrow?

Q. Yes, I'm trying to get some money, and I've gotta work.

N. Well, that is a professional.

Q. Well, I separate what I do for myself professionally, I can feel around a little bit what I do for the man I work for I have to do on time.

N. () What is it now you have to work for money. Is that for someone else?

Q. Yes, yes

N. So, it's professional. Now I'm talking about the time that's your own.

Q. I have, there's no such time.

N. Oh, don't ()

Q. This Sunday was the first one in four or five weeks that I just loafed around.

N. Poor Andrew, really. Of course I don't believe you.

Q. I didn't expect all this sympathy.

N. You understand, Andrew I like () that way. I will sympathize with nothing () will you try to do this. Tomorrow morning I'll be there when you get up.

Q. Yes, Sir.

N. And for a couple of hours you're not professionally inclined.

Q. Well

N. Well, then where does profession start?

Q. As soon as I get up, I've got to go to one place and then I've got to

come back.

H. Get up earlier so that you don't have to go right away.

Q. The sooner I get up, the sooner I can go, the more money I can make.

H. You'll have to settle it one way or the other you know. What do you want most? Money or convenience? What do you want most, money or convenience?

Q. Well, that's not really fair, Mr. Spinal. I'm not talking about marginal money. I'm talking about absolute bread and butter.

H. Oh really, then for the time being we don't work.

Q. Oh well, all right.

H. Yes, if it is really that bad.

Q. No it's not bad, no it's, you know, alright.

H. Sounds quite bad. No possibility of having a number of things? A few moments? of coming to yourself?

Q. This is my original question, how can I change the day up? I need help from outside because I just don't seem to be able to handle it myself.

H. Any time you are not working professionally. Now it's up to you to decide what you want to sell professionally and how much time you will have to spend on profession in order to earn very much money, at least each of your time you need to prepare for your profession. What you should get up a little earlier and make your time your own. It's up to you. I think there are more than enough time during the day that you could consider your own.

Q. I guess in the early morning and after working in the evening, at night.

H. How about eating, you don't eat? Don't talk to me.

Q. Well you said it, I didn't.

H. In I remember, we talked about that before.

Q. This is why this whole question came up because about three weeks ago I got pretty sick again from just stopping meals and not taking on any kind of a schedule.

H. But you know if you put it under a new regime of laissez faire and tomorrow I'll do what I should have done today. It changes your attitude entirely, and you

N. And afterwards tell them that you missed the bus?

Q. Again

N. Again what?

Q. That's what happens anyway.

N. Andrew, again it is a question do you want it or not. If you want to beat a dog, you will find a stick. If you really want to beat him.

Q. I'm not trying to get out from the task

N. But we have no task as yet.

Q. What I'm trying to say is that I'm trying to do something unusual and all the things we've talked about are the usual. In other words it's usual for me to miss the bus, and it's usual to be in such a situation that I can't miss another bus because I'm already a half hour late. This happened this afternoon, because I had to do an errand for another guy and it's just

N. well now we're still talking about professional time aren't we?

Q. yes

N. I thought we were not going to talk about that. I'm now talking about the times inbetween.

Q. Yes, I can miss a bus . Right that's O.K.

N. Are there any other things you can do?

Q. I can miss subways

N. Well, I know on your own I mean. Walk slowly?

Q. Reading, reading, I haven't done any reading lately, because I just haven't had the time for quite a while.

N. Well instead of walking to read do something else, for yourself. Make attempts then to wake up ~~te-what-ever~~ if you can to whatever it is, not reading, you won't wake up when ~~your~~ you're reading. Can you lift up a chair

and put it down again and lift it up and put it down again, lift it up, this is a heavy weight you know for exercise in the morning? Physically it is() and psychologically. You do it for a definite reason to see yourself do this. Can you do that?

Q. Yes, that's good

N. Before you leave the apartment. Put your coat on, take it off, put it on, take it off, Yes?

Q. Yes, that's good

N. Light a cigarette and don't light it

Q. I don't smoke

N. Oh yes you're () How about no sugar in the coffee, that doesn't work either. You can drink and not drink

Q. Ever since I made that announcement that Wednesday I've started in on all my vices again. It doesn't hold any more.

N. Fine very good. Are the vices now habits?

Q. No

N. Not yet?

Q. No

N. Then wait til they become habits and use them for a task. You understand what I mean with the dog? If you wish you can find it, if you wish want a task, you can tell me what you have chosen.

Q. Well I'll do the thing with the chair and the coat as far as the two because I'm always rushing out in the morning, and it would be quite annoying to have to take it off etc. four or five times before actually going out the door.

N. But don't forget you have to wake up with it. It should be annoying. All right then?

Q. All right, I'll try it this week.

N. Not for me

Q. No

N. For yourself, for you, alright only for you?

Q. Yes, sir

N. For your sake, alright? Ya?

Q. Yes

N. Good

N. Yes

Q. (girl in the back with a soft voice) I want to report on my task which was to () and I was to put all my energy into it ()

N ()

Q. Yes and taking care of the baby () much more successful this week. I was able to complete the task and I was able to become aware of myself. () in this task that I reach a point () I just can't go any further

N. Why didn't you stop?

Q. I do

N. I Good, and why can't you start again?

Q. When I begin again, I reach the same point. I become aware

N. It's alright. Does it () you

Q. No but I'd like to know the reason

N. You might like to but then you can't. So it is better to say I stop

(About four sentences)

N. I don't know, how much are you going to take

Q. I'd like to ()

N. Can you?

Q. Yes, I don't exactly know how. I know how, yes, I know how

N. Of course you do. It's like an auction; I bid five dollars, you bid six; I bid seven, you bid nine; I bid eleven. I know well enough what to do. If I want to beat my laziness, I know I have to put a price on it. If the laziness is more my price is higher. If I have a wish that I want to work and I get tired, I wait until I am not as tired and try again. Then I get tired, then I stop. Sometimes I go a little further and I do it regardless of my tiredness.

Q It seems() and I see more clearly that I want to

work. And it seems the more clearly I see that I want to work the more, I mean a part of me gets angry about () and stops me from working.

N. What are you getting angry at?

Q. Oh, I'm not angry ()

N. That comes after () I get a task, then I get tired and I cannot do it anymore. Are you angry?

Q. No

N. Good. Then you will start again when you get angry

Q. ()

N. ()

Q. ()

N. How can it get angry? Because there is something in you that says, don't do the task, you have a reason for it. It's () When you're angry you think that you ought to do something else that you don't do. I think it's fairly easy either to give in to your ^{anger} angry, or say get out and I do it. I would never dwell on the anger as far as work is concerned. If I'm interested and want to find out what is my limit. Reason a little more, and when the angry state comes, just keep on working physically without wanting to wake up. The anger will die down and there will be a moment in which you can say, now I can work. Ya?

Q. I do that, Yes

N. Alright for one week

Q. Yes

N. With pleasure. Anytime you are angry can you put a smile on your face?

Q. Yes

Good, you try it. Now what other questions do you have. Yes in the back

Q. It's () Mr. Nyland.

N. Yes ()

Q. I don't know if this is an appropriate time for this so perhaps you could tell me that first. But I have a question to ask about, well it's in relation to drugs and this sort of thing and it's also in relation to me. And I've heard a

great many things and I've heard you say a great many things about this in the group. And a lot of people in Monday and Tuesday I've spoken with and they have spoken to me. What I would like to put forth is almost an opposite kind of attitude, maybe it's opposite anyway, I don't quite understand it, and that is that all this is connected, although I've never taken that kind of a thing or anything of that nature and maybe that's the trouble because all of this is connected with me. I find that the number of feelings of superiority and some kind of anger, which I don't quite understand and things of this kind. And I try to do little things, like talking to people and even sometimes sitting next to them or things of this kind.

N. Well () I don't understand yet, what is your position?

Q. As I said, it makes me very angry

N. But what makes you angry?

Q. Ah, it makes me angry that people take them

N. Oh I see

Q. And it makes me , you know things like articles in Life magazine that appear, and it, when I was working in correctional institutions I tried to make it a point to , you know, sort of try to find this out and to try to understand it, because I don't know why this particular thing should make me upset, should start something ~~stirring~~ around inside me.

N. What is it based on, do you think? Are you sorry for them?

Q. I used to say, Mr. Nyland, that it was part of things that I did, you know, professionally and this sort of thing. And it's a easy thing to say that if you, you know, () that you just can't do that sort of thing and engage in that sort of physical activity

N. You mean taking drugs

Q. Yah

N. Alright, when you have that as a view point for this and that, you cannot take drugs, if you want to do this, then you cannot take them. If you do take them, then you cannot do the other. Why should you be angry about it?

Q. One of the things that I came to , because I also thought about this last year, one of the things I came to is I guess a part of vanity or some kind of self righteousness or something like that because it's something to sit around if you've been working very hard and if you have a certain feeling about what might be some aims in that kind of thing of work for example and it's pretty hard to sit around and either hear people laugh or talk about how hip or how great and all the sorts of things that are evidently included in taking trips and things like that.

N. Would you like it yourself?

Q. No, sir.

N. Well, what reason have you got, why don't you want it?

Q. That's exactly why I'm saying what I'm saying.

N. But it makes you angry. Does it make you angry when someone gives you a tranquilizer?

Q. When what?

N. When someone takes a tranquilizer

Q. Ya, that's included in it

N. How about coffee without sugar?

Q. Coffee does ^{seem} ~~am~~ to make that much difference

N. If you smoke two packs of cigarettes a day, would it make you angry?

Q. Ya, it especially makes me angry when I do it.

N. Ya, but it's alright for yourself, at least you have a chance to change it. This is an anger when other people do things that you don't approve of

Q. There's one thing that does () me, and I was talking about this to a friend of mine the other day, also in work, and that is, I don't know why I do this or anything like this, but I do know one thing of the sources of the anger and that is that I loose something or loose something in myself or at least have tended to in certain experiences or situations that I've been in with people who do this. And I can have the attitude toward it that it's their problem so to speak, except that in some very subtle way, it becomes my problem if I have to be around. So many things become distorted, and I become a part of this distortion.

N. Now let's be very clear, either you want to reform the world, or your not strong enough to accept the world for what it is.

Q. Well, I certainly do not want to reform the world, Mr Nyland.

N. Then you're not strong enough to leave other people alone. And why should it bother you when they think that it is something that gives them something and they want it.

Q. I don't know. as I said that's why I'm talking

N. That is true. But why really should you have that thought and whenever you now want to express it, can't you repress it?

Q. I think I can many times.

N. Well continue with it. I don't think it's your business unless the person is a sort of inner relationship towards you that you feel that person is doing harm to herself or himself whatever it may be, and that on the basis of that you would like to tell them that such and such a thing, if you indulge in it, might cause another problem for your health, this that whatever it may be that you think is right, or if you are sure, or it may be an assumption, or whatever it is that is happening in the rest of the world, that, let's say LSD and everyone gets a little affected for various reasons that then you have a perfectly good argument why you don't want and then you would advise others not to indulge in that for whatever reasons you can bring up. I think it's quite right that if one becomes concerned, if you become concerned about the behavior of someone else, if you care for them naturally you want to prevent any harm from coming to them, and if you think that that is in the (), at the times when you have a chance to talk about it, I think you're perfectly entitled to give your opinion. But for yourself to be affected by those you really do not care very much about, except professionally where you could demand that drugs are incompatible with that which they ought to do for (), that is a different matter. But where it's merely a matter of people sitting together and having a good time and getting high, and you're there and don't want to do it, why can't you () to say I don't need it, I'm high without it, or I don't want the experience, or I'm afraid of it, or I don't think it belongs to

my character and even if I had inclinations to take marijuana or any of the other kind of things, then I say to myself I don't want it because it doesn't belong to me, and if there is a question of consciousness involved, I will try to reach it in a little different way instead of having to take chemicals. Why can't one have a very definite opinion, and on that basis make a simple statement. When people are drinking, it doesn't mean that you have to drink, or that you would feel sorry for them. And () or whatever it is, and maybe you can even refuse to take them home. But you see why should it be a particular concern for those with whom you have no particular relationship. That one in general, you might say, reads the articles in Life about LSD and the use of that in different colleges and everybody now more or less talks about it and taking it because it seems to be a kind of a desirable experience. I think it's quite possible, but you might also say it happens to be the sign of the times in order to get something cheap, something for nothing.

Q. OK I continue with this sort of a thing, but then is there something else.

N. I don't know if you should continue because I don't know what you are doing. You still get angry. I surely would not get angry.

Q. It's that and as I say some kind of self-righteousness or superiority

N. This of course is nonsense.

Q. Ya

N. Because a person who takes LSD might also be self-righteous. There's no reason to assume